THE DIVINE LIFE

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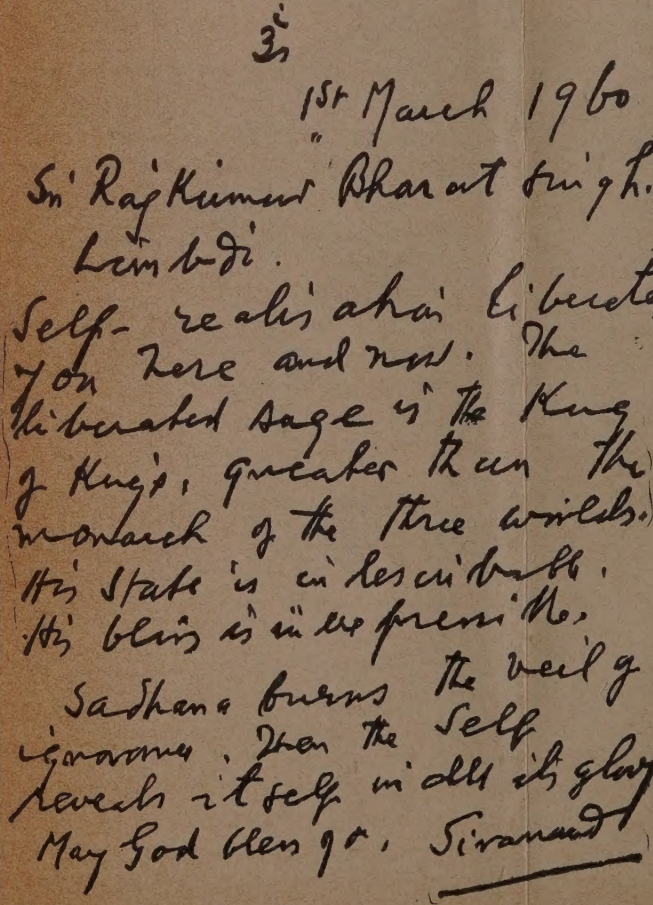
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1st March 1960
Sri Raj Kumar Bharat Singh.
Lambaji.
Self-realisation is liberation
You here and now. The
liberated sage is the King
of Kings, greater than the
monarch of the three worlds.
His state is indescribable.
His bliss is supreme.
Sadhana burns the veil of
ignorance. Then the Self
reveals itself in all its glory
May God bless you. Sivanand

RELIGIOUS CALENDAR

(Sivanandanagar: March 16 to April 15)

MARCH

23 Ekadasi
24 Pradosha Puja
26|27 Amavasya

APRIL

5 Ramanavami; Samartha Ramdas Jayant
7 Ekadasi
9 Pradosha Puja; Mahavir Jayanti
11 Purnima; Hanuman Jayanti
14 Solar New Year Day
15 Good Friday

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THE DIVINE LIFE

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Teachings from the 'Mahabharata'

(From the Aranya Parva)

Yudhishthira said:

In whom truth, charitable nature, forgiveness, good conduct, austerity and mercy abide, is called a Brahmin.

That which is worth knowing is the supreme Absolute, which is beyond pain and pleasure, reaching which wise people do not come to grief.

In whomsoever spiritual splendour abides is a Brahmin; in whomsoever there is no spiritual splendour is born of the low caste.

If one born in a low caste does not have the qualities pertinent to it, and if one born in a higher caste does not have the qualities pertinent to it, then the former is not of the low caste and the latter is not of the higher caste.

I am of the opinion that there is no place where pain and pleasure do not abide.

I have already told that one whose nature is purified through the knowledge of the Vedas is a Brahmin.

Nahusha said:

He goes to the heavenly region who does charity to the deserving, who speaks sweetly, who speaks the truth, and who is devoted to non-injury.

Three kinds of births are acquired by beings through their Karmas: human birth, heavenly life and beastly life.

Human beings attain to heavenly life, having been purified through charity, non-injury and so on.

If the human being follows the opposite of these virtuous qualities, he is born as a beast.

He who is full of lust and anger, who is addicted to violence and greed, is hurled down from the human status and is born among the beasts.

The intellect is very near the Atman and reflects the quality of intelligence in the Atman, just as a heated iron ball acquires the burning and lustrous qualities of fire. The intellect is dependent on the Atman, and cannot work without its help. The intelligence of the Atman is always needed by the intellect.

The intellect functions only in activity, whereas the mind exists at all times. The mind also becomes possessed of the qualities of the intellect, on account of being

conditioned by the properties of the latter.

Even if a person be very intelligent and clever, he is deluded by wealth. I am of the opinion that all those who are immersed in the pleasures of life are ever deluded.

Truth, self-restraint, austerity, charity, non-injury, being rooted in virtue: these are what really help men, not caste or family.

Ambrosia

(Sri Swami Sivananda)

1. All should live amicably as members of one family.

2. The whole world is but one family of God. There is only one caste: the caste of humanity.

3. Only through an inner revolution in man's heart can we have a social revolution.

4. Whatever wealth you possess is a trust. It is a trust you hold for your fellow-human beings and for the community. It is not meant for your personal enjoyment alone.

5. A true Jnani is also a perfect Bhakta.

6. The world is created and reabsorbed by the Lord. The creation and reabsorption last through eternity. No creation is a first one. This world process is beginningless.

7. Intellect is the greatest gift of God to man. But it can also be a hindrance. Therefore, make best use of this gift.

8. Man is like a plant. He grows and flourishes, and at the end dies, but not totally. The plant, when dying, leaves behind it its seed, out of which a new plant grows. Even so, at the time of death, man leaves the residue of his good and bad Karmas, which he has to reap in another life, following the present one.

9. The key-note of life is meditation in silence, which alone gives the capacity for the Yoga of action.

10. True morality is cultivated within the heart of man.

11. Intellect will not help you in removing the sorrow of the world—it may help you to have a correct perspective—but love and compassion are of the greatest value.

12. Self-discipline is the first condition in the spiritual path.

13. You are not an isolated individual. You belong to one, common humanity, to one, universal brotherhood of life. But you are so selfish. Your welfare lies in the welfare of others.

14. Discrimination between right and wrong is among the foremost requirements in Sadhana. It should be practised, not only in the early stages, but at every step, every day, until the end.

15. There must be a harmonious integration of man's mental and emotional faculties.

16. Thoughts are concrete entities. They must be trained, disciplined and used for helping others.

17. Let not the world make you a slave. Live untainted through prayer, non-attachment, right knowledge, renunciation and meditation.

18. He who is desireless is fearless.

19. By giving food to the hungry you get more food. By giving clothes to the poor you get more clothes. This is the divine law. The poorest man is the miser.

20. A well-controlled mind can do anything for you. It is your friend and

Guru. Control of mind is a common goal in all Sadhanas.

21. He who is free from anger, fear, craving, desire, infatuation, egotism, lust, greed, vanity, pride, and attachment and repulsion, can only be regarded as a saint. He is a man of wisdom. The robes do not make one a saint.

22. The highest religion consists in a life of self-discipline, selfless service, prayer and meditation. He alone is religious whose heart is made of gold.

23. A loving heart is the richest possession of man.

24. Discrimination and purity are the hub in which the axle of truth is fixed. Fanaticism is the destroyer of religious or spiritual life.

25. Balance of mind is the highest Yoga. Charity of heart is the highest blessing.

26. There is a lamp which can dispel all darkness. This lamp is within you. Kindle this lamp of pure love in the lotus of your heart.

27. There must be persistent self-effort and burning aspiration to grow every moment in spiritual aspiration.

Maha Yoga: 2

(Sri Swami Sivananda)

O MEET ME, O LORD!

O Light, O eternal Light!
O Light of lights!
O Lord of mercy and compassion!
O come Thou quick.
I pine for Thee.
I faint for Thee.
O come! O come! O come!
O meet me, O Lord!
No more can I bear Thy separation.
The Soul of my soul art Thou
The Life of my life art Thou!

THOU ART MY ALL

I love Thee, O Lord.
I love Thee more than my life.
Breath of my breath,
Thou art my sole refuge,
Thou art my all.

My joy, my strength, my solace,
In Thee alone I find—
In Thee and in Thy sacred Name.
My heart is yearning
For Thee, for Thee alone.
The world is all asleep,
But I keep awake,
And recite Thy holy Name.
O meet me, O Lord!
O quick! O quick! O quick!

ONLY GOD I SEE

In the river and the mountain
Only God I see!
In flowers and trees
Only God I see!
In the sun and the stars
Only God I see!
In distress and joy
Only God I see!
In birds and animals
Only God I see!
In sound and colour
Only God I see!
I mingle with my Beloved
In every atom of creation.
Only God I see!

FORGET NOT THIS!

Forget not this, O man!
It is very difficult
To get a human birth.
This body is a gift to thee from God.

This happens not again and again.
Utilize this body well,
In the service of the Lord in humanity,
And in constant spiritual endeavour.
Grow in wisdom.
Grow in discrimination and dispassion.
Sing, pray, meditate, realize,
And be happy for ever.

O WANDERER, WANDER NO MORE !

All will pass away, O man!
Many emperors have come and gone,
Dictators rise and fall.
Be not proud of your power,
Intelligence and wealth.
Your body has come out of dust:
To dust it will return.
O wanderer in this worldly desert,
Wander no more!
Wake up from the slumber of ignorance.
Take refuge in the Lord,
And in His Name.
Sing His glory.
Recite His Name.
Serve Him in all.
Be God-filled and God-intoxicated.

PRAY TO GOD EVERY MOMENT

Love God every moment.
Please Him every moment.
Thank Him every moment.
See only Him every moment.
Behold Him in every face.
Listen to Him every moment.
Pray to Him every moment.
Worship Him every moment.
Meditate on Him every moment.
Sing His glory every moment.
Recite His Name every moment.

PROCESS OF SPIRITUAL CULTURE

There is the plough of purity;
Let your life be cultivated by it.
Now plant the seeds of discrimination
And spiritual aspiration.
Remove the weeds
Of lust, greed and anger;
These are your old negative Samskaras.
Use the spade of virtue,
And apply it with prayer
And self-discipline.
Now the seedlings
Of spiritual Vrittis will sprout.
Water them with dispassion.
Tend them carefully with Sadhana.
Let vigilance be the protecting fence.
You will reap the harvest
Of Self-realization very soon.

THOU ART THE SOUL

There is the immortal Soul
In thee, O Ram.
It is the Atma, the Brahman,
The pure consciousness,
The support for body and mind,
The source for bliss infinite.
There is the Purusha in thee, O Ram,
Which is of the nature of
Existence-knowledge-bliss absolute,
Which is an embodiment
Of purity and peace,
Perfection and harmony.
There is the Light of lights
In thee, O Ram.
We call it the Eternal, the Absolute,
The Infinite, the Oversoul,
The personal or the impersonal God.
He alone is the substratum,
The foundation for everything.
There is the all-pervading Essence
In thee, and in all life, O Ram.
He is the hub around which
The universe moves.
He is the spark that animates
All names and forms.
He is thy inner Ruler,
The Antaryamin, the silent Witness,
Indivisible, deathless and decayless,

And full of splendour and glory.
He creates, preserves and reabsorbs.
He watches over you all.
In stupendous silence alone
Can you know Him and feel Him.
Thou art not the body,
Mind and the senses.
Thou art actionless and changeless.
The body may die,
But thou continueth to live on.
Thou art the Atma,
Tat Twam Asi, O Ram.
Meditate on Om, Soham, Sivoham.
Feel that thou art the Soul,
And be free from all afflictions,
All doubts and delusion, O Ram.

Lao Tzu, the Quietist Philosopher

(Sri Georges Fradier)

Ever since men first gave thought to the best way of living together in a community, their ideas have inevitably turned to ways of ruling their fellow-men.

Famous philosophers have discussed the most effective means of maintaining law and order and ensuring prosperity within the State—take Plato, for example, whose totalitarian *Republic* anticipates Aldous Huxley's *Brave New World*. In every period thinkers have worked out wonderfully efficient systems designed to ensure the happiness of all citizens, generally by depriving them of their freedom; for even the most benevolent utopians envisage the use of force and the strict organization of functions, work and leisure as necessary means towards this end.

THE WAY

But there are also philosophers (some people might call them hopeless dreamers) who believe in trusting human nature, in interfering as little as possible in men's affairs. The form of government they favour is not based on force, but on gentleness and non-violence.

Among the works which advocate these ideas, one of the strangest is a little book written in the 3rd century BC by the legendary philosopher, Lao Tzu. It is called the *Tao Te Ching*—The Way and Its Power.

The author of this book shows little respect for legislators or military leaders:

"The more prohibitions there are,
The poorer the people will be.
The more laws are promulgated,
The more thieves and bandits there will be."
"Where armies are, thorns and brambles grow.
The raising of a great host
Is followed by a year of death."

These quotations are from the famous translation by Arthur Waley, world-renowned sinologist.

QUIETISM

In his remarkable introduction Dr Waley presents 'The Way and Its Virtue' within the general context of Chinese thought, stressing the political significance of the poems which are usually regarded as primarily mystical works. "About 240 BC," he writes, "an anonymous Quietist produced a small book, known from the early centuries of the Christian era as the *Tao Te Ching*. It was an extremely polemical work."

In the 3rd century BC, the Quietism of the Tao was certainly not a widespread

doctrine among Chinese scholars and noblemen. The ideas of the so-called Realists or Legalists were then the order of the day. To the common people they preached obedience, to the sovereign they counselled violence. The decadence of the State, in their view, was due to its tolerating private standards of good and evil, and failing clearly to 'label,' to give names to the things that are good and evil from the public point of view. This, the Realists maintained, led to a discrepancy between 'names' and 'facts' (*i.e.*, realities as conceived of by the State), creating in the network of Law innumerable loopholes which, in turn, led to anarchy.

MEN'S HEARTS

Ts'ui Chu said to Lao Tzu, "You say there must be no government. But if there is no government, how are men's hearts to be improved?" "The last thing you should do," said Lao Tzu, "is to tamper with men's hearts. The heart of man is like a spring; if you press it down, it only springs up the higher. It can be hot as the fiercest fire; cold as the hardest ice. So swift is it that in the pace of nod it can go twice to the end of the world and back again. In repose, it is quiet as the bed of a pool; in action, as mysterious as Heaven. A wild steed that cannot be tethered—such is the heart of man."

MYSTICISM

Such is the doctrine which the author of the *Tao Te Ching* combats. This mysticist, whose methods of meditation and reasoning are very close to those of the Hindu Yoga, views society as a complicated structure, consisting of myriads of contradictions. He calmly repudiates the idea that there is such a thing as 'public good,' and considers that the ambition of the State to mete out punishment and reward is futile. As for 'names,' he knows that they cannot be given to all realities, especially to those vital ones, undreamt of by the Realists, which meditation alone can uncover:

> "The Way (Tao) that can be told
> Is not an unvarying way;
> The names that can be named
> Are not unvarying names."

Yet it is the knowledge of these nameless facts that gives *Te*, the true power or virtue that can dissolve the myriad contradictions and discordances of the universe.

The mystical philosophy of the *Tao Te Ching* is also a political ethics. When the poet writes: "The world is full of people that shine: I alone am dark," he suggests a portrait of the sage, nothing more on the face of it. But since the time of Confucius, the Chinese had grown accustomed to the idea that the inner peace of a single man who is responsible for others can exert an almost magical influence on the peace of the kingdom as a whole and even of the world, the nobler the spirit of the king, the happier the empire. Thus the attitude of the sage as described in the *Tao Te Ching* may be regarded as a model of behaviour for the perfect ruler and, consequently, for the perfect citizen.

In fact the advice contained in the book is meant for all men: be as humble as possible, like the water which always flows down to the lowlands; renounce all desires.

This teaching seems very far removed from practical ethics. But before dismis-

sing it as an historical curiosity, it is as well to remember that powerful movements have been inspired, and still are, by very similar ideas. Speculation and asceticism have both played their part in history.

Arthur Waley reminds the reader that Taoism, by way of Buddhism, gave birth to a sect called Ch'an in China and Zen in Japan, and he concludes: "Thus Zen which has played so great a part in the spiritual life of China and Japan, which is probably destined to exert before long a considerable influence on the West, is psychologically if not doctrinally the heir of 4th and 3rd century Chinese Quietism."

Expressionism

—THE PRINCIPAL ART MOVEMENT OF THE WORLD—

(Sri N. Srinivasarao)

"A form of art, characterized by a high degree of disinterestedness of experience and dissociation from the real and the material, is usually described as Expressionist. In India and China the ancient emphasis on religion and ethics or meditation, abstraction and absorption with the mood created by nature, provides the background of an art in which the tendency towards symbolism and the spiritual interpretation of something general or universal are the leading notes. Symbols, archetypes and conventionalization of technique have aided oriental art in developing its expressionist features." In the West the Christian art of the Middle Ages and the Art movements of the 20th century Impressionism, Cubism, Surrealism, Pointalism and several other 'isms have been equally expressionist. The Christian art was highly spiritualistic, whereas the modern 'isms have been brought about by the capitalistic and industrial structure of the Western society.

ORIENTAL EXPRESSIONISM

Expressionism in the Oriental art has had a smooth and consistent development through the centuries due to art expressing the universal by way of metaphysical or aesthetic theory. The Oriental artist, although fettered by the conventional symbols, motifs and techniques, has depended upon his capacity for meditation to invoke and express the universal in his art forms. His inner realization is aided by the long history of myth, allegory and symbolism, and the ever-recurring, timeless and spaceless archetypes of Oriental art such as the figures of Buddha, Bodhisattva, Siva or Sakti or typical landscapes that express the great spirit of the eternal and the universal. Symbolism or allegory implies the personification of abstract ideas which depend upon contemplation for artistic expression. The Oriental artist, in spite of using myths, symbols, allegories and conventionalization of art motifs and techniques, has not been impeded in his scope of expression of the deeper traits of humanity that belong to all epochs and all countries.

EXPRESSIONIST ART FORMS

The modern expressionist artist in Europe and America, however, is largely left to his own intellectual and emotional resources for the expression of universal moods. His science, metaphysics and religion are of little aid to him in offering him symbols, allegories or techniques, which may serve as vehicles of expression of inner realization or synthesis. Thus the

development of Expressionist art in the West is uncertain and chequered. Yet the expressionism of the modern Western artists is of tremendous significance as repersenting a phase of art which represents subjective moods and attitudes, and a naturalistic, realistic interpretation of the world.

It will thus appear that the major movements of thought, emotion or action in the East and in the West, such as Buddhism, Hindu revivalism, the Renaissance, the Romantic movement and technology as associated with machine, have characteristic expressions in art forms and motifs that can only be interpreted in the context of these movements. Mankind will be immensely richer, intellectually and emotionally, if there is an interpretation and synthesis of universal symbols and expressions, which are current in the intellectual and emotive life, in the progress of civilization. Mankind can deepen its aesthetic consciousness and open out new vistas of creative activity through the reciprocal influence and assimilation of motifs, symbols and patterns of beauty in Indian, Chinese, Japanese, Christian and modern European art.

REALISM AND EXPRESSIONISM

Fundamental differences of the artist's nature and moods may be broadly designated as Realism and Expressionism. Imitation of nature, stress of immediate experience of sensible world and of the quality of subjective moods, are the universal features of realistic art through the ages. Withdrawal from nature and the sensible world, representation of universal moods and sentiments, are the features of Expressionism. Elements of realism and expressionism intermingle in all epochs. It is the talented artist's individual character and distinct way of thought and vision which add something peculiar to his epoch and country. This is a common feature of aesthetic and religious experience. Every artist's realization and expression in the order of unity and rhythm is ever fresh and unique, contributing something his own to the artistic legacy of the past.

The style, symbol, motif and content of the art object are the social products, a culmination of a long series of creative inventions, techniques and achievements that serve the purpose of the medium of expression or communication appropriate to particular subjects. A master artist, whether a painter or sculptor, incorporates the art traditions into the personal vision and expression in such a manner as to develop a new tradition himself for the future generation of artists. A soulless adherence to the old style and familiar theme makes art academic and stereotyped, although it delights a large section of the spectators that prefer to shun the unfamiliar. Even among them familiarity breeds antagonism and repulsion. On the other hand, a wide and sudden departure without reference to social setting leads to eccentricity. Both are unfavourable to the vital continuity of artistic experience.

NATURALISM AND SYMBOLISM

Artistic achievement depends as much upon new technical procedure as upon personal vision. In India, the stylized treatment of image making, which later on acquired rigidity due to the prescriptions of Silpa Sastras, was not incompatible with individual freedom and experimentation. The figuring of minor deities, vehicles, Gandharvas in the numerous myths and legends, Buddhist and Hindu, permitted naturalistic experiments in Indian art. Similarly, the early Renaissance painters used a formalized outline for the figure of

the Madonna, while making naturalistic experiments in the background. In the sculptured figures of Christ, Modonna and of the Saints in the Gothic art, there was a happy blend of stylized and free treatment, while naturalism was displayed in the representation of flowers, animals, *etc.*

The symbolical significance in Chinese painting, the Japanese symbolism of colour in different stages of contemplation, and the Indian concept of colour, have transcendental and mystic significance. Vishnudharmottara prescribes the use of colour according to religious symbolism. Colour symbolism in Indian art underlies, not only the painting of status which, acording to Satvik, Rajasik and Tamasik aspects, had to be painted white, red and dark, but is respectively selected for Rasa-Chitras or pictures of emotions. Thus love was painted in sky-blue, anger in red, pity in grey, fear in black and the supernatural in yellow. With regard to statues of the gods, an image seated in the meditative posture is Satvik; an image seated on a vehicle (Vahana), decked with ornaments and holding weapons or showing gestures of assurance and benediction, is a Rajasik image; while an image in wrath and excitement in the pose of fighting and destroying demons is Tamasik. Such is the classification given in *Sukra Neeti Sara*. The use of colour symbolism, which was derived from a metaphysical vision, is indicated in the *Bharata Natya Sara*: "All is futile, the recital of Mantras, the counting of beads, austerities and devotion, unless one has gained the knowledge of colours, the true significance of lettering, the hue and the virtue of figures."

METAPHYSICAL BASE

Metaphysical realization is the fountain of all excellence, plastic harmony and universal rhythms in artistic forms, qualities which the modern art theories associate with Expressionism. It is now only, during the last two or three decades, it is realized that the above essential qualities of Expressionism hold good in Oriental art. Both the motifs and methods of art in the East have been favourable for this.

In the first place, the archetypes of the Orient draw far away from the human models or casual aspects of ordinary nature with which the Western academic artist has been chiefly concerned. There are sets of impersonal and metaphysical values which the Oriental artist must review in his own mood and experience by contemplation. Charged with the execution of a work on Buddha, Bodhisattva, Siva or Parvati, he must secure the stillness of mind and distillation of that mood and emotion which the archetypal image expresses, and, in this process, bring about, not only his identification and performance with the image itself, but also a complete unification with all life created by that particular universal attitude.

VISION THROUGH COMMUNION

Let us take the case of an Indian artist who executes a landscape. Unlike the Western artist he would not seek fidelity of representation, but would silently brood over nature, concentrating his contemplation upon the most sublime as well as the most trivial phenomena: the shimmering mist covering snow-clad hills, or the dew drops on a blade of grass, the flight of birds across a storm-tossed sea, or the transient radiance of the morning glory. So long as his soul does not catch the mystery and profoundity of nature by soaring beyond the sensible to the supersensible world, he gazes ecstatically at the paling rays of the moon, listens to the lamenting cries of the monkeys, or the sound of bells and the chant of monks from

the distant monastry.

One Chinese artist observed that his soul entered into communion with all things and his heart permeated with the secrets of all acts, when he was in the mountains. Similarly, Wu Tao-tze said about himself: "Without sketches, returning from a trip, I have the landscape in my heart." The landscape in Chinese and Japanese art is pregnant with mystery and elusiveness, as it shimmers in mist and water and is lost in boundless horizons of the everlasting pines and peaks. This is no casual, sentimental mood but an intellectual, generalized attitude, transcending personal emotions.

INDIAN LANDSCAPE PAINTING

In Indian landscape painting we find the interplay of human attitudes and values with nature. The landscape painting of the Rajput and Kangra schools shows features distinguishing it from Chinese and Japanese works. In Indian paintings, the setting is that of the interplay of the familiar human loves and emotions, pregnant, however, with the mystery and profundity of a religious quest. Cloud and sunshine, river and lake, tree, bird and animal, are here pictured as participating in sympathetic attitude to the action of myth or legend.

In most of the Rajput paintings the cattle are endowed with human imagination. As Krishna sounds his flute, beneath the Kadamba tree, the bees hum, the birds sing, the peacocks dance, and the cattle listen with delight along with the thrilled milkmen and milk-maids. In medieval Indian landscape painting, trees, flowers and leaves, light and darkness, and all sentient life participate in the drama of human emotions, staged in cosmic background. It is pictured with human desires and attitudes that transcend their barriers and limitations and reach out to the universal. Thus does man, together with nature, find his oneness with Being.

(The author of the above article, who lives in Berhampur, Orissa, is a disciple of Sri Swami Sivananda. He is a talented sculptor and portrait-painter. The above text was broadcast at the Cuttack station of the All-India Radio. By courtesy: A.I.R.)

THE BUDDHA AND GOD

.. The Buddha undoubtedly rejected the notion that a being called God could be actuated by malice, could repent for his actions, and, like the kings of the earth, could possibly be open to temptations and bribes, and could have favourites. His whole soul rose in mighty indignation against the belief that a being called God required for his satisfaction the living blood of animals in order that he might be pleased—animals who were His own creations. The Buddha reinstated God in the right place and dethroned the usurper who for the time being seemed to occupy that white throne. He emphasized and redeclared the eternal and the unalterable existence of the moral government of this universe. He unhasitatingly said that the Law was God Himself.

God's laws are eternal and unalterable and not separable from God Himself. It is an indispensable condition of His very perfection. Hence the great confusion that the Buddha disbelieved in God and simply believed in the moral law. Because of this confusion about God Himself arose the confusion about the proper understanding of the great word "Nirvana." Nirvana is undoubtedly not utter extinction. So far as I understand the central fact of the Buddha's life, Nirvana is utter extinction of all that is base in us, all that is vicious in us, all that is corrupt and corruptible in us. Nirvana is not like the black, dead peace of the grave, but the living peace, the living happiness, of a soul which is conscious of itself and conscious of having found its own abode in the heart of the Eternal.

—*Mahatma Gandhi*

Need for Moral and Spiritual Values

(Sri V. V. Giri)
[Governor of Uttar Pradesh]

Swami Sivananda has said: "Everyone feels that science, economics and politics would lead mankind to ruin unless guided and guarded by spiritual values which only philosophers can give."

I have viewed this matter on the basis of my own limited knowledge and experience in life. I am firmly of the opinion that mere material gains and possessions will not give real and abiding peace of mind or happiness to human beings if they are devoid of moral and spiritual values. We have been witnessing the growth of the so-called material prosperity in countries like America and Russia. The more they get material comforts, the greater will be their desire to secure them in abundance. The atomic age is being taken advantage of by big nations to produce nuclear weapons, not for constructive purposes, but for overawing less advanced nations and for gaining more territories, their ambitions being boundless. This attitude may lead to the destruction of the world itself, as the nations are arming themselves to teeth for advancing selfish interests.

REAL PROGRESS

What is really needed is disarmament in the military sense and emphasis on moral rearmament for real, effective happiness of humanity. Mahatma Gandhi, in one of his utterances in 1916 on "real economics," posed a similar question, namely: "Whether economic progress clashes with real progress?" By economic progress he meant material advancement without limit, and by real progress he meant moral progress. He, however, emphasized that the fundamental rights, namely, the right to live and the right to work, the right to clothe and house oneself and all other reasonable amenities, have been conceded as the minimum requirements of a human being. It was his opinion that, in a well-ordered society, the securing of one's livelihood should be the easiest thing in the world. His experience in South Africa was that the greater the possession of riches by the people, the more was their moral turpitude. He felt that the rich men, to say the least, did not advance their moral struggle for passive resistance as did the poor. The rich man's sense of self-respect was not injured as that of the poorest. He was definitely of the view that the possession of riches has been a hinderance to real growth. He came to the conclusion that the scriptures of the world were far safer and sounder treatises on the law of economics than many modern text-books. These considered views of one who was an embodiment of selflessness deserve our respectful attention.

SPIRIT OF RENUNCIATION

St. Mark has vividly described Jesus Christ as a great economist of his time who succeeded in economizing time and space. Once, a man came running to him, knelt down and asked him: "Good Master, what shall I do that I may inherit eternal life?" Jesus reminded him of his commandments, namely: "Do not commit adultery, do not kill, do not bear false witness, defraud not, honour thy father and mother."

The man replied: "Master, all these have I observed from my youth."

Jesus, in a spirit of humility, hinted to him by stating: "One thing thou lack-

est," and advised him to go away and sell whatever he had and give them to the poor and that would secure for him the treasure in heaven, and he asked him to take up the cross and follow him. The man was dissatisfied and disappointed, and went away aggrieved, for he would not like to give up his possessions. Jesus looked around and told his disciples: "How hardly shall they that have riches enter into the Kingdom of God" and felt "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God."

SENSE OF DUTY

Sri Krishna's exhortation in the *Bhagavadgita* to everyone is that we should do our duty, fearless of consequences and without expectation of results or rewards. His other great teachings to humanity also give inspiration to everyone to follow the right path.

Those who desire real happiness and contentment can secure it by a spirit of introspection and retrospection. If man holds examination of himself every day, it will result in his attaining purity in thought, word and deed, and he will generally repent if he committed a mistake, resulting in not committing the same once again. The lives of the greatest teachers of the world, like Jesus, Mahommed, Buddha, Nanak, Kabir, Chaitanya, Sankara, Dayananda, Ramakrishna and Gandhiji, will remind us of our duties, responsibilities, rights and privileges. These great personages exercised an immense influence over and moulded the character of millions of human beings. It is mainly on account of the fact that these saints deliberately embraced poverty and respect for humanity, without expecting rewards or results.

MORAL REARMAMENT

Materialistic craze and desire for worldly goods will take us downhill from the path of moral progress, resulting in frustration, and prevent the individual from having peace of mind and contentment. It must be remembered that one cannot serve God and mammon at the same time, and we should guard ourselves against the embellishments in the Western nations who suffer from the curse of materialism, making their moral growth stunted. His Holiness the late Jagadguru Sri Shankaracharya of Jyotirmath used to exhort his disciples that the happiest human being was one who had no wants at all. Goldsmith, in one of the chapters of his *Vicar of Wakefield,* has rightly said: "Let us draw on content for the deficiencies of fortune."

Great philosophers and religious teachers like Swami Sivananda, who sacrificed material wealth, wants and possession, with the only view to serve humanity in the real sense, have done and will continue to render, service to the people by expounding the tenets that lead to real happiness, derived from truth and morality.

Humanity as a whole should strive through the inspiration of world teachers, saints and sages, to realize that all nations are equal, whether they are big or small, and endeavour to establish world peace and world unity, based on the foundations of spirituality and morality, when every human being can claim every inch of the world as his, with the hope that production, distribution and exchange of goods should be regulated on an international basis, under the inspiration of moral rearmament.

The world will have real peace only when people find peace in their hearts.

Charity of Heart

(Sri Sivananda Patricia, Johannesburg.)

What is charity of heart?
To sacrifice the whole
And not just a part,
Removing a tear
From the sorrowful one's eye,
And lifting the heavy burden
Of sorrow from one's heart;
It is clearing the pebbles
Which lay in someone's path,
And removing the thorns
Which dig deep into the heart;
Offering a helping hand
When one is down,
And giving an encouraging word
When one is perplexed with a frown;
Returning a smile for a rebuff,
And offering a kind word
For one harsh and rough;
Making the load
Of your fellow-man light,
And giving of your best,
Whether large or slight;
Offering a helping hand
To the poor and not the grand;
Helping others to progress,
And thinking of ourselves less;
Being always gentle and kind,
No matter what difficult
Circumstances we find;
That love which comes
From the heart, buried deep,
Given freely to the poor,
Humble and meek—
Is the charity of heart,
Which reaches God as swift as a dart.

Sheikh Fariduddin Attar

(Dr. M.H. Syed, M.A., PH.D., D.LITT.*)*

Sheikh Fariduddin Attar was said to have been born probably in 513 A.H. (1094 A.D.). There is a great difference of opinion about the exact date of his birth. It is safer to assume that he was born in 627 A.H. (1208 A.D.), as chronicled in *Nafahatul Uns*. His birth place was Kadkan, a village near Nishapur, in Persia, and hence he was generally called Nishapuri. The name Attar signifies one who deals in perfumes or drugs, especially *itr* or otto of roses. The poet's father had followed this profession, and the son succeeded to the family business. He was particularly attached to his mother who was a great source of satisfaction and inspiration to him. His father having died when he was a little boy, Sheikh Fariduddin inherited his strong leanings to the religious life from his mother. In addition to his trade in the sale of perfume, he had a sort of pharmacy, where he prescribed medicine to the ailing patients. His clinic was so popular that he had to treat no less than five hundred patients in a day, and it was in the midst of this preoccupation that he found time to compose some of his poetical works.

HIS LIFE

Almost all the books about the saint are agreed that he had a long span of life and became a martyr at the hands of a Tartar. The story of his martyrdom is pathetic. During the onslaught of Tartars, a soldier caught hold of him and was about to put him to death, when a passerby implored the soldier not to kill him but to release him on a ransom of ten thousand *asharfis* (Persian coins). The Sheikh said to the soldier: "Take care, and do not sell me away for this amount. My life is more valuable than this amount." Then another man, who was a grass-cutter, offered for his release a sheaf of grass. On this Sheikh remarked to the soldier: "Make me over to him for this bargain, for I am much less valuable than this sheaf of grass." The Tartar soldier, not taking the Sheikh seriously, thought that he was jesting and got so enraged that he beheaded the saint.

The story of his complete renunciation of worldly affairs is rather touching. During his early days, as already said, he owned a drug-store. One day, when he was busily engaged in

dispensing medicines, a faqir called on him and begged for some alms. The Sheikh paid no attention to him as he was too busy with his own affairs and did not reply to the mendicant who thereupon caustically remarked: "How will you give up your life when you are so deeply engrossed in your business." The Sheikh in a piqued mood retorted: "I shall give up my ghost as you would do." The faqir once again said, "You would not follow my way." Having uttered these words he laid himself down with his alms-bowl under his head and repeating the *kalema*, "There is no God but God," and breathed his last. This incident touched the Sheikh's heart so deeply that he gave away in charity all that his shop contained, and from that moment onward he lived like a *darvish* (mendicant).

As a man of great renunciation and detachment he spent several years in the company of a saint by name Sheikh Ruknuddin Akaf. Thereafter Fariduddin visited the places sacred to Islam, Mecca and Madina, and resorted to the company of several saintly people. At the end of his travels he was initiated by Sheikh Majajuddin Baghdadi, and came to be recognized as one of the greatest saints of his time. He occupied such a high position in the spiritual realm that the 'Prince of Mystics' Maulana Jalaluddin Rumi (the famous commentator of the Koran) acknowledged him repeatedly as his guide and spiritual leader. Fariduddin's name has been mentioned several times in the famous *Masnavi*.

The Sheikh had to his credit quite a number of books, both in prose and poetry. Some of his outstanding works are *Asrar Nama, Diwan, Pand-Nama,* and *Manteq-ut-Tair*, the last of which has recently been translated into English under entitled *Conference of Birds*.

In the course of his travels, Attar came in contact with a large number of Sufi mystics, and for thirty-nine years he occupied himself in collecting the verses and saying of Sufi saints and gathering information about their lives and spiritual practices, and for this reason he was reputed to possess more knowledge of the mysticism of Islam and of the Sufis themselves than any other author of his time. Towards the end of his life Attar was living in complete seclusion, and was accessible to none but those who sought his spiritual guidance.

All his biographers agree that he was submerged in the devotion and the knowledge of God, and was blessed with the immediate experience of the Divine. Thus he came to the end of the quest of the mystics, which, in other words, is nothing short of the annihilation of the personal self in the consciousness of the Divine, whereby the human soul becomes one with the eternal Self.

Attar's tomb is outside the gate of Shadbath. The original shrine over it later fell into ruins, but Amir Ali Sheikh subsequently restored it and built a beautiful monument over the grave.

HIS TEACHINGS

Mysticism, according to Attar, is a constant awareness of the all-pervading Presence of God, but it seeks to go further still; it aims at a direct and complete experience of the one Reality. The mystics claim that this is possible because the soul is itself divine in origin; only the real can know the Reality, and those alone, who acquire divine qualities, can comprehend God. Concerning the nature of the Godhead, Attar says that the Divine Essence is beyond human conception, and all that men say of God is but the result of their own imaginary ideas of Him, for He is incomparable and, therefore, unknowable and incomprehensible by human reasoning, which knows little enough about itself, and how then could it hope to know the Ineffable Essence?

God is a hidden treasure, and the visible world is a means whereby we may discover Him. Those who take pains to understand the true nature of the universe will find that God is the underlying Power behind it. What we call good or evil both proceed from Him. Therefore, nothing should be regarded as evil, for everything comes from Him. Therefore, everything is good. (That is the highest attitude of a saint, which few can practise.)

Attar was deeply convinced that man was made in the image of God and that the human soul was derived from the Divine Essence. Man is, in truth, the only reality in the universe, or else he is unreal, for he alone has the divine consciousness hidden in him. Attar held that there was a great possibility hidden in man. His soul was capable of highest progress. He was capable of attaining the Light of lights. All else, according to Attar, was perishable, but the human soul being immortal abide for ever in God.

On the path of spiritual realization, according

to Attar, the greatest obstacle was one's desire for name and fame and high position. Some people undergo severest austerity and lead a pious life with the sole object of winning people's goodwill, approbation, applause and respect. This tendency is detrimental to the life of an aspirant.

The greatest emphasis laid down by Attar was on full detachment from worldly pursuits. Love of worldly things is disastrous in the spiritual life. Attar's view was that a neophyte, however sinful and morally degraded he may have been, should not lose heart and depend on God's mercy and grace to forgive him and transform his moral life.

Whatever may be one's mode of worship, God judges him from his inner motive and purity of heart, and not from the outer profession and action. Attar believed that every devout Muslim should scrupulously and punctiliously observe injunctions and prohibitions laid down by Islam. He should not move even a hair's breadth from the laws of spiritual discipline laid down by Prophet Mohammed. Therein lie his security and success in his spiritual aspiration.

Vivekachudamani

(Sri Swami Narayanananda)

भवानपीदं परतत्त्वमात्मनः
स्वरूपमानन्दघनं विचार्य ।
विधूय मोहं स्वमनःप्रकल्पितं
मुक्तः कृतार्थो भवतु प्रबुद्धः ॥४७२॥

472. Thou, too, reflecting on thy own supreme Self, thy real form of the mass of bliss, become enlightened, freed from all fetters, thrashing aside all delusions that have been worked up in thy mind. Attain thou the highest state of realization.

Commentary: In this verse the preceptor is addressing the disciple. Once again it is emphasized that one must get rid of all bondages and limitations through meditation on one's own real nature, the immortal Soul, which is all-pervading. Only then could one have perfect satisfaction and freedom from all imperfections.

समाधिना साधुविनिश्चलात्मना
पश्यात्मतत्त्वं स्फुटबोधचक्षुषा ।
निःसंशयं सम्यगवेद्मितश्चे-
च्छ्रुतः पदार्थो न पुनर्विकल्प्यते ॥४७३॥

473. The mind well equipoised through Samadhi, visualizes the truth of the Self-Principle with the clear eye of knowledge. If it is well discerned, devoid of all doubts, then there remains no more uncertainty about it.

Commentary: One who is awake is not affected by the disadvantages of sleep. He sees things face to face, free from all doubts. He is not overpowered by the effects of slumber. Samadhi, which is attained through protracted practice of concentration and meditation, bestows perfect mental equilibrium and the wisdom-eye, with which one fathoms the unfathomable. In Samadhi alone all doubts are dispelled. There is clear perception, because the Vrittis of the mind are dissolved and the world of objects ceases to have any valid existence, but remains only as a shadow. Self-realization is then no longer a hypothesis but a living experience.

स्वस्याविद्याबन्धसम्बन्धमोक्षा-
त्सत्यज्ञानानन्दरूपात्मलब्धौ
शास्त्रं युक्तिर्देशिकोक्तिः प्रमाणं
चान्तः सिद्धा स्वानुभूतिः प्रमाणम् ॥४७४॥

474. For the realization of the Self, which is existence, knowledge and bliss absolute, one should free oneself from all contacts with one's own ignorance, which is but bondage. The scriptures, one's own inference, the words of the preceptor, one's own realization in the form of experience, are all proofs of the inner knowledge.

Commentary: Knowledge and ignorance cannot go together. Ignorance is dispelled only through cultivation of knowledge. Ignorance causes bondage and suffering, while knowledge gives an insight into the nature of things. Knowledge does not cease with merely an intellectual

effort, but is a living experience. Right application of knowledge in practical life, with perfect mental discipline and dedication to the realization of the Supreme, frees one from the bondages of Samsara. The scriptures, the words of the preceptor, and one's own experience lend validity to knowledge.

बन्धो मोक्षश्च तृप्तिश्च चिन्ताऽऽरोग्यक्षुदादयः ।
स्वेनैव वेद्या यज्ज्ञानं परेषामानुमानिकम् ॥४७५॥

475. Bondage, freedom, satisfaction, worry, health, *etc.*, are to be experienced by oneself alone. To others these are mere inferences.

Commentary: The actual condition of bondage or freedom, satisfaction or want, health or disease, is a matter for individual experience, and is, therefore, to be met with individual effort alone. Others can at best give their advice pertinent to their own experience, but the importance of personal effort is supreme. One has to bear one's own burden and reap the harvest of one's own endeavour.

तटस्थिता बोधयन्ति गुरवः श्रुतयो यथा ।
प्रज्ञयैव तरेद्विद्वानीश्वरानुग्रहीतया ॥४७६॥

476. The teachers as well as the scriptures make the disciple understand the Truth in an indirect way. By intuition and the grace of the Lord alone can the learned one cross over this earthly existence.

Commentary: Even a great Advaitin (non-dualist) like Sankara accords the highest place to God's grace. Even the next breath one breathes is because of God's grace. Even one's own self-effort is due only to God's grace. The aspirant should be humility personified. He has to traverse the path of Sadhana with perfect faith and devotion. Only then will intuition dawn and the portals of Self-realization be opened, with the grace of God. Teachers and scriptures are the guides on the path, but you have to progress by yourself.

स्वानुभूत्या स्वयं ज्ञात्वा स्वमात्मानमखण्डितम् ।
संसिद्धः सम्मुखं तिष्ठेन्निर्विकल्पात्मनाऽऽत्मनि ॥४७७॥

477. By knowing oneself to be one without a second through the means of one's own experience, the perfected one should remain rooted in the consciousness of one's Atman, with the mind freed from all distractions.

Commentary: Here again individual experience is stressed. Through the Vedantic formula of negation—'not this, not this'—one should realize one's indivisible Satchidananda Swarupa, and discipline oneself to be rooted only in this supreme consciousness; for only thus can one cross over sorrow and bondage, which are caused by distraction through external objects.

वेदान्तसिद्धान्तनिरुक्तिरेषा
ब्रह्मैव जीवः सकलं जगच्च ।
अखण्डरूपस्थितिरेव मोक्षो
ब्रह्माद्वितीये श्रुतयः प्रमाणम् ॥४७८॥

478. "This whole universe and the individual soul is nothing but Brahman" is the conclusion of all arguments on Vedanta, and liberation means abiding in Brahman which is the secondless Subject. The scriptures bear evidence and are themselves the authority for this declaration.

Commentary: The teachings of the preceptor, which began in verse 213, are concluded here. The final realization is the all-pervasiveness of the Reality. The material world of the pairs of opposites vanishes; only the Reality remains. Names and forms, with the association of love and hate, attachment and repulsion, vanish; God alone is seen in all faces. In this state of realization one beholds only oneself in all. There remains, therefore, no attachment or dislike in the realized soul. He has nothing more to seek. He has found himself in all.

The commonest, practical Dharma in life is mutuality.

Sivananda, the Torch-Bearer of Indian Culture

(*Dr. Kavery Beliappa,* MBBS, DGO, *New Delhi*)]

Where there are flowers, full of honey, bees come by themselves to partake of their essence. Even so, where there is a perfected saint, thirsty aspirants come by themselves to drink the essence of truth and wisdom at his feet. The Founder-President of the Divine Life Society, Sri Swami Sivananda, is one of them. India has always given us great spiritual giants, and today we have the good fortune of having this great Rishi within easy approach, at Rishikesh, in the foothills of the Himalayas.

His tall, majestic figure, with peace and joy radiating in his face, makes a memorable impression on the visitor on the first Darshan. I met Swamiji for the first time in 1956, and again in 1959. On both occasions, I was struck by the wonderful feeling of joy and peace that emanated from him, and I was fortunate to experience a spell of absolute happiness in his presence. Blessed, indeed, are the inmates of the Sivanandashram, who serve the great Swamiji day and night.

The renowned saint Swami Vivekananda was the first distinguished Hindu monk to cross the seas and present Hinduism among the Westerners, in its pristine purity. Alas, he died very young, and it is now Swami Sivananda who fulfils the great task of the dissemination of India's ancient spiritual culture, in his own way. Sitting quietly in his Ashram, he pours forth his precious writings which gush out to all parts of the world in the forms of books and periodicals, messages and epistles. He has been instrumental in spreading the message of the *Gita* and the *Upanishads* in wide circles. His gospel of divine life seems to reach every nook and corner of this earth.

Swamiji's books are soul-stirring, and whoever reads them are made to thirst for more and more of spiritual knowledge and guidance. They show the people the spiritual heritage that is theirs and offer guidance for progressing along the path of truth. They are meant for almost every type of individual. It is, indeed, the duty of every Hindu to help Swamiji in the propagation of the true spirit of Hinduism. It is a great cause which every one of us should take note of.

Attached to the Ashram there are a general diseases' hospital and an eye hospital, which are run by selfless devotees of Swamiji. They carry out the teachings of their master—that one must, in addition to one's devotional practices, also serve the suffering humanity in whatever capacity one could. Besides the various departments engaged in the dissemination of spiritual knowledge through printing and circulation of literature, practical classes in Asana and Pranayama and on other theoretical subjects pertaining to the different branches of Yoga are also daily held at the Ashram. Visitors there have ample means to learn the practice of divine life and the art of Self-realization under the guidance of the great Guru Sivananda. Numerous students from all parts of the world, besides the permanent inmates, do avail the advantage of direct guidance from a Guru.

May the Lord, who is the eternal Divine Self residing in all of us, shower His blessings on Swami Sivananda, so that he may continue to be with us in his physical body much longer, for the sake of guiding us along the path of divine life.

DHYANA YOGA

Dhyana Yoga is an equally excellent substitute for *Concentration and Meditation,* and constitutes an invaluable practical guide to all spiritual aspirants. (Rs. 3) *S.P. League.*

Message of Yoga-Vedanta

(Maharshi Suddhananda Bharati)

Swami Sivananda, who is the spiritual Titan of today, embraces East and West in the largeness of his compassionate heart. Volumes have been written about his achievements, and prominent personalities have hailed him as an embodiment of love and wisdom. India has been glorified by his glory. Humanity has been elevated by his healing touch of spiritual grace. His voice has brought solace to aching hearts. His pen has kindled the fire of divinity in people's minds. His writings have been the vehicles of seer-knowledge. His Forest Academy is a broadcasting station of the soul's universality. Life in 'Ananda Kutir' vibrates with the ecstasy of divine name. East and West are attracted by the spiritual force of Swami Sivananda. I had the occasion of presiding over the "Parliament of Religions" convened by him in 1953. I saw then the secret of his spontaneous success. His life is luminous with love and fruitful in dynamic service. He has the universal vision of things which makes us at home in his company, irrespective of whatever creed or clime we might belong to. Glory to Sivananda, the apostle of Yoga-Vedanta which is the fountain-source of love, light, service, equal vision and broad sympathy.

SPIRIT OF YOGA

To achieve world unity we must have the spirit of one humanity, and that needs inner unity. "Feel as one, develop the unity of consciousness," says the Vedic Rishi. A calm, tranquil, understanding mind, a large heart, full of sympathy, and a luminous cognition of the all-pervasive equality of the soul, can alone lead humanity to realize the ideal of a peaceful collective life in spiritual unity.

The psychic science of Yoga leads us, step by step, to inner communion, harmony and peace. Inner harmony brings outer harmony. Inner conflict breeds external conflict. Inner peace promotes outer peace. Peace at home helps peace in the world. So, the house must be set aright and kept clean before we can restore order in the world. The petty mind, tied to narrow beliefs and selfish desires, must be tamed, collected and concentrated on the heart-lotus, where alone could be found tranquillity, peace. Then the psychic centres open up, and blissful energy, which springs from the soul, is generated, and the divinity in man unfolded. This vibrating energy bestows perfect meditation, in the state of which we realize our real being.

To live, move and have our being filled with divine consciousness is Yoga. Yoga is not merely Asanas and breath-control, just as Vedanta is not merely a catalogue of technical words. Yoga is life in tune with the soul. Vedanta is life in soul-consciousness, feeling the equal self in all. Yoga and religion carry the same meaning, *i.e.*, to yoke the mind to the divine soul, to live a life centred in God, instead of leading a distracted life, ruled by the lower mind and the senses. Disciplining the mind, drawing its outward rays within, and concentrating them on the inner profundities of the soul, involve a good deal of Sadhana.

PROCESS OF SADHANA

Just as uranium is treated in the kiln through a series of processes and converted into atomic-energy particles, just as pitch-blend yields radium through scientific processing, the body-and-mind-bound soul is enabled to realize its real divine nature through the means of Sadhana. It needs patient effort under the guidance of a perfect master. It is like getting at the kernel in a cocoanut. The thick skin must be removed, the fibres peeled out, and the hard shell broken, before one could find the tasteful juice and the pure white kernel. Even so, physical lethargy and dullness must be removed by Hatha Yoga, the passions must be controlled and the mind purified by the other steps in Raja Yoga, and the shell of egoism

must be broken by self-surrender and devotion to God.

By consecrated service, devotion, meditation and intuition man can realize his divine nature Take any Sadhana suited to your temperament, and practise it diligently. Through simple Nama-smaran or recitation of the divine name, prayer, Sankirtan, unselfish service of humanity, worship of the personal God, or abstract meditation,—if any of these you practise with the fervour of an artist, who lives at the point of his brush as it were, you are sure to reach the goal.

Meditation is the fulcrum of Yoga and inner reflection the central point of Vedanta. A pure, disciplined life, a strong body and a clear mind are needed for meditation. The sixfold virtues of Shama, Dama, Uparati, Titiksha, Sraddha and Samadhana, prepare the foundation for meditation. Then one can act up to one's knowledge of what is right and what is wrong, what is lasting and what is impermanent, and attach oneself to the eternal Truth which indwells us all. Then one is liberated from the bondage of Maya and experiences the bliss of spiritual freedom with the attainment of real Swarajya, Atmaswarajya. Self-realization, thus, is the crown of Yoga-Vedanta.

COMMON IDEAL

This knowledge, this realization, the fruit of which is a dynamic life in tune with the Infinite, cannot be the monopoly of one religion, sect, or race. You can be a Hindu, a Christian, a Muslim, a Jain, a Buddhist, or you can be an Englishman, a Russian, an American, a Japanese, or you can be a Brahmin, a Kshatriya, a Vaishnava, a Saiva—that does not matter. The bulb can give light anywhere if the connection receives the electric current all right. The gospel of Yoga-Vedanta is for all nations, for all humanity. Leave all superficial differences, and come together, work together, think together and realize together the life of service, love, meditation and collective progress. When Yoga-Vedanta is seriously accepted and practised by all humanity, we shall live like one family, in world unity, in cosmic-consciousness, under the canopy of the common heaven, aware of the one almighty Grace always. This is the message of India to the world.

(Adapted from the Presidential Address at the 12th All-India Divine Life Conference, held in Mercara, Coorg, last December)

A Divine Gift to Mankind

(Sri Swami Sivananda)

When humanity gropes in the darkness of ignorance, God's Light illumines the way. It is His gift. It is His self-imposed duty to make this Light available to His children. He has done so every time the need has arisen.

In this machine age of fast-spreading materialism aided by science and propaganda, this need is intense, extensive and frequent. Modern man is caught in this whirlpool of struggle for his very existence, which is so intense that he has little time or inclination to think of the eternal values. Caught in the vicious circle of perishing credos, he perishes without a chance to distinguish himself from the lower species of creation.

At this juncture, the Lord's grace descended upon mankind in the form of a spiritual awakening. It has been intense, extensive and constant. The Divine Life Society has, during the past twenty-four years, been waging this 'inner war' with the forces of darkness, in the heart of man throughout the world. Thousands of spiritual heroes spread all over the world have served as rediffusion centres of this spiritual light. We are all his instruments: and blessed are we to have been chosen.

From the Headquarters of the Divine Life Society, from the hundreds of its branches all over the world, from the heart of everyone of its members, this soulful prayer has issued:

"May there be peace, plenty and prosperity throughout the world! May all lead the Divine Life and attain Self-realization here and now!"

This is a practical prayer. Everyone who has taken part in this divine movement has, through that selfless service itself, spiritually exalted oneself. The gospel of selfless service, the gospel of cosmic love, of charity, of meditation, as the Way to the attainment of the goal of life, *viz.*, Self-realization, has spread.

This counter-spiritual force has got to excel the materialistic forces in its speed, thoroughness, universality and appeal. By the grace of the Lord and the wholehearted co-operation of thousands all over the world, the Divine Life Society has kept the spiritual aspiration alive in the heart of man at a high degree of intensity, through its ceaseless publications as well as the illustrations of countless men and women throughout the world who have shown by their own example that Divine Life is possible in daily life.

The mission is endless. Thanks to God's grace, much has been achieved. But much more remains to be done. Every act done in the furtherance of the mission is Sadhana, is Yoga. It puts one in touch with God and acts as a channel for the flow of His grace. Such dedicated, dynamic and selfless service of humanity, in the spiritual field, exalts the benefactor and the beneficiary. (*Please see the third cover*)

The "Silver Jubilee" programme of a dynamic cultural mission in the coming months is but a God-given opportunity to intensify our aspirations and extend His blessings to a greater number of His children. May God bless you all.

Cultivate the Spirit of Unity and Service

(A Message of Sri Swami Sivananda, addressed to the Members of the European Divine Life Society)

Today is a day of great rejoicing. On the holy bank or the sacred Ganga, there is a European atmosphere. I have had the great pleasure of welcoming to the 'Abode of Bliss,' 'Ananda Kutir,' Sri Theo Schneider and the party of the Lord's children from Europe.

I rejoice that the Lord has given me an opportunity to serve you all and to send to you, through Sri Schneider, this message of greetings and good wishes.

Europe and India are one. In fact, the whole world, the entire universe, is one. Life is one. God is one. The Self is one. Differences are mental creation. Mind is Maya. The lower mind is the barrier. The lower mind is the thief who has robbed you of the knowledge of Atma.

You are really the Satchidananda Atma—existence-knowledge-bliss absolute. Yet, this mind makes you think that you are a mortal, ignorant and miserable creature. Purify the mind through selfless service.

The European Divine Life Society itself provides you the best field for such service. Embrace all. Love all. Serve all. Break down the barriers of caste, creed, religion, nationality or ideology, that separate man from man. Feel that you are one with the whole universe. What a great joy you will experience this very moment! When this cosmic consciousness becomes permanent and natural, you will realize the Self, and you will no more return to this world of pain and death.

Meet together. Work together. Serve together. Meditate together. In unity lies strength. Be united. Adapt. Adjust. Accommodate. There is a great mission which demands all your attention. There is a crying need today for the spread of the message of Divine Life. Sri Sivananda Margarita and a number of others have dedicated their lives to this noble mission. Soon many more in Europe will be members of the European Divine Life Society. What a glorious time to look forward to! Through such apostolic

service you will all exalt yourselves and bring salvation for all and peace in the whole world.

May God bless you all.

[The above message was sent through Sri Theo Schneider, of the European Divine Life Society, more than a month ago.]

Essence of 'Brahma Sutras'

(Sri K.S. Ramaswami Sastri)

[Continued from the previous issue]

The first Adhikarana, *Purusharthadhikaranam* (of the fourth Pada, of the third Adhyaya, of the *Brahma Sutras*), consists of Sutras one to 17. It shows that Self-knowledge leads not to Karma but to the highest Purushartha, *i.e.*, Moksha. The Sruti says: *Tarati shokamatmavit. Sa yo ha vai tat paramam Brahma veda Brahmaiva bhavati. Brahmavid apnoti param. Acharyavan purusho veda.*

According to Sankara, Karma is not an element in Jnana which alone leads to Moksha. Jnana is found in the Sannyasins who have nothing to do with Karma. Ramanuja says that the Adhikarana consists of Sutras one to 20. According to him, the loving knowledge (Vidya) of God, the creator of the universe and the abode of all auspicious qualities, leads to Moksha.

The second Adhikarana, *Paramarshadhikaranam*, consists of Sutras 18 to 20. Sannyasa Ashrama is as much an Ashrama as Grihastha Ashrama. The *Jabala Sruti* says: *Brahmacharyam parisamapya grihee bhavet; grihee bhutva vanee bhavet; vanee bhutva pravrajet. Yadi vetaratha Brahmacharyadeva pravrajed grihadva vanadva.*

The third Adhikarana, *Stutimatradhikaranam*, consists of Sutras 21 and 22. In the Sruti saying, *Sa esha rasanam rasatamah paramah parardhyoshtamo yadudgeethah*, the description is not a mere praise but a Vidhi (command).

The fourth Adhikarana, *Pariplavadhikaranam*, consists of Sutras 23 and 24, and shows that the stories in the Vedas are not merely purposeless Srutis but are for praising the Vidya.

The fifth Adhikarana, *Agnindhanadyadhikaranam*, consists of Sutra 25, and shows that Vidya or Upasana has no need of faggot or fire but is by itself the cause of liberation.

The sixth Adhikarana, *Sarvapekshadhikaranam*, consists of Sutras 26 and 27, and shows that just as a horse is used for dragging a cart and not a plough (as is the custom in India), the real function of Karma is to generate Jnana. But Jnana alone brings Moksha. Ramanuja says that in the case of Grihasthas (householders), Vidya (*i.e.*, Bhakti-rupa-jnana) along with Karma leads to Moksha, just as a horse with its trappings is the means of locomotion. Even for Sannyasins there are Karmas appropriate for their Ashrama. Ramanuja says that Sutras 26 and 27 form two separate Adhikaranas. According to him, Sutra 27 shows that Sama and Dama are needed for Grihasthas also to attain Moksha. Sankara would have it that Yajnas are Bahiranga (outward) Sadhanas and lead to Sama, whereas the latter are Antaranga (inward) Sadhanas and lead to Jnana which alone leads to Moksha.

The seventh Adhikarana, *Sarvannanumatyadhikaranam* consists of Sutras 28 to 31. All kinds of food are permitted only when one is dying of hunger. Ahara Shuddhi (purity of food) is necessary for purity of mind: *Aharashuddhau sattvashuddhih sattvashuddhau dhruva smritih; tasmad brahmanah na suram pibet.*

The eighth Adhikarana, *Ashramakarmadhikaranam*, consists of Sutras 32 to 37, and shows that Nitya Karmas are necessary for the dawn of Vidya but are not the cause of the attainment of the fruit of Vidya. Ramanuja says that if Karma is done it will prevent the coming in of sin which will hinder Vidya.

The ninth Adhikarana, *Vidhuradhikaranam*, consists of Sutras 38 and 39, and shows that even a widower (Vidhura), who has not adopted the Vanaprastha Ashram, has a right to Vidya. But

it is better to be in one Ashrama or another.

The tenth Adhikarana, *Tadbhutadhikaranam,* consists of Sutra 40, and shows that a Sannyasi cannot revert to the anterior Ashramas.

The eleventh Adhikarana, *Adhikaradhikaranam,* consists of Sutras 41 and 42. Immortality is no doubt a more heinous sin in a Naishthika (life long) Brahmachari even than in an Upakurvana Brahmachari (one who is waiting for marriage), but there is expiation of sin for him also.

The twelfth Adhikarana, *Bahiradhikaranam,* consists of Sutra 43, and says that such Sannyasins as fall from their duties, even though they may expiate their sins, are unfit for social acceptance.

(To be continued in the May issue)

Ashram News and Notes

SIVARATRI

The sacred Vrata of Mahasivaratri was observed at Sivanandanagar on February 25 and 26, the main features of which was an elaborate all-night worship at the Viswanath Mandir, with Laksharchana, Mahabhisheka and Akhanda Kirtan of the Panchakshara Mantra (Om Namah Sivaya). Earlier, during the day, an Ati-rudra Mahayajna was conducted for peace and welfare in the world. A number of devotees, who had assembled here from different places, participated along with the residents of the Ashram in the Sivaratri programme. There were a few performances of devotional music, vocal and instrumental, as well as recitation of Stotras in praise of Lord Siva, led by Sri Swami Vidyananda. Discourses on the significance of, and on the Pauranik narrations pertinent to, the occasion were also given. Thereafter, before midnight, on conclusion of the night Satsanga, the devotees assembled at the Viswanath Mandir, and joined the Swamis there in the special worship and Akhanda Kirtan, which concluded at dawn with final Arati and Mahabhog.

Earlier, during the day, the following aspirants received Sannyasa Diksha from Sri Swami Sivanandaji Maharaj, their Sannyasa names being within brackets, respectively: Srimati Herta Koinzer, of Berlin (Swami Omprananda), Kumari Rosa Schmitt, of West Germany (Swami Umasankarananda), Sri Alfredo Walhmeister, of Switzerland (Swami Ramananda), Srimati Kanagamma Reddy, of South Africa (Swami Krishnapremananda), Sri M.S. Reddy, of South Africa (Swami Narayanananda), and Sri Devidas, of Amritsar (Swami Sivananda Sevakananda).

On February 17, Sri Swami Sivanandaji Maharaj gave Sannyasa Diksha to Kumari Santosh Kapur who is now known as Swami Pranavananda.

JNANA YAJNA

We wish to express our gratitude to all those who have borne the printing expenses of the works of Sri Swamiji Maharaj and those who have, from time to time, given donations to the Ashram's general fund, thereby enabling the free distribution of books and periodicals to countless spiritual seekers, schools, libraries and other institutions, all over the world. Books valued at Rs. 1,14,837 were distributed freely by Sri Swamiji Maharaj during the last year, the postage for despatching which was Rs. 10,294, and packing and establishment charges of the department Rs. 5,440, the total being Rs. 1,30,571. We would also like to express our thanks to all those who have supported the Sivananda Publication League by purchasing the books released by that department.

Likewise, the other branches of the Jnana Yajna (through distribution of spiritual literature), namely, the departments of *The Divine Life, Wisdom-Light* (Membership Department), *Health and Long Life, Yoga-Vedanta Forest Academy Weekly,* and *Yog-Vedant* (in Hindi), also distributed thousands of copies of these periodicals freely, throughout the world. We would like to thank our subscribers who have indirectly helped us in this direction by their support to these periodicals, and also to the donors to our general fund from which is mainly met the ex-

penditure for Jnana Yajna.

SIVANANDA GENERAL HOSPITAL

The Sivananda General Hospital treated a total number of 26,601 (old and new) cases during the last year. These included simple and malarial fevers, ENT cases, dental, metabolic, intestinal and gynecic complaints, diseases of chest and lungs, the circulatory and the nervous system, skin diseases and minor surgical cases. The expenses incurred in running the hospital during the last year was Rs. 44,000, approximately, which included the cost of medicines, salaries and honoraria of the staff, and the diet of the indoor patients. The Ashram offer their grateful thanks to all those who have contributed to the medical fund, and to those who have donated medicines and equipments for use in the hospital.

WEDDING

On Frebruary 18, the marriage of Sri Chhaganlal G. Patel (son of Sri Govindji L. Patel, of Abrama, Dist. Surat) and Kumari Shantiben Patel (daughter of Sri Narottambhai V. Patel, of Kani, Dist. Surat), was solemnized at the Ashram, with the blessings of Sri Swami Sivanandaji Maharaj.

VISITORS

The following were among those who visited the Ashram during the month of February:

H.E. Dr. Salvador Pardo Bolland, Ambassador of Mexico, New Delhi; Sri Orlando P. Nadal, Consul-General of Uruguay, New Delhi; Sri Rafael Lorente, First Secretary in the Embassy of Spain, New Delhi; Brigadier M.K. Rao and Colonels Sethi, Seshagiri, and Puduval, of Indian Army; Sri and Srimati R.N. Singh, Tongaat, South Africa; Sri and Srimati Dhavraj, Pietermaritzburg, South Africa; Sri Swami Satyananda, founder of the Pure Life Society, Kuala Lumpur, Malaya; Sardar Kripal Singh, Deputy Director of Radio Malaya; Sri and Srimati B. Ditta, Hongkong; and Dr. Barbara Player, Ph.D., of Cairo University.

The following were among the visiting Sadhaks who stayed at the Ashram during the period under review:

Srimati Kumudini Devi, Hyderabad, Mrs. N.A. Lown, Johannesburg; Sri N.R. Padayachee and party, Stanger, Natal; Srimati Traude Harder, Hamburg; Srimati Ingeborg Natz, and Srimati Elfriede Roll, Berlin.

Sri Swami Sivanandaji Maharaj received a group of 80 devotees from Gujarat, led by Sri Chhotubhai Patel, President of the Ahmedabad District Board, and also three other groups of devotees from Madras, among which were 69 pilgrims from Madurantakam, led by Sri Muthulinga Reddy, President of the local Branch of the Divine Life Society. A party of officer-trainees of the Community Development Project, from Rajpur, Dehra Dun, visited the Ashram on 28th February.

Other Items of Divine Life Society News

EYE-RELIEF CAMPS

Two Eye-Relief Camps were conducted by Dr. Sivananda Adhvaryoo, MBBS, DOMS, President of Gujarat Divya Jivan Sangh, in the month of January, at Morvi and Halvad, in Saurashtra. The Morvi Camp was sponsored by Maharaj Lakdhirsinhji Trust, where the total number of eye-patients examined were 847, of which 150 were admitted for surgery, the number of operations being 203. At the Halvad Camp, 1926 patients were examined, of which 282 were admitted for surgery, the number of operations being 380. Earlier, at Mandal, near Viramgam, a Sivananda Drishtidana Yajna Camp was conducted by Dr. Adhvaryoo, where 938 patients were examined, of which 152 were admitted for surgery, the number of operations being 203.

THIRTEENTH ALL-INDIA DIVINE LIFE CONFERENCE

It is proposed to hold the 13th All-India Divine Life Conference in Mysore City, in September 1960. A committee has been formed under the chairmanship of Sri P. Gopalakrishna Setty,

former Deputy Chairman of the Mysore Legislative Council, to organize the Conference, the main objective of which is to give an impetus to the dynamic dissemination of spiritual knowledge, in co-operation with all the Branches of the Divine Life Society in India. It may be recalled, the All-India Divine Life Conference last year was held at Mercara, Coorg, under the leadership of General K.M. Cariappa, President of the local Branch of the DLS. The Mysore City Conference will also be concurrently known as All-Religions Conference, under the auspices of which leaders of different faiths will assemble, to uphold the spirit of unity of all religions and enunciate the common principles of divine life. It is also proposed to construct a lecture-cum-library Hall in Mysore City, in commemoration of the Conference. All DLS Branches are requested to co-operate with Sri P. Gopalakrishna Setty (Advocate, Sayaji Rao Road, Mysore) and Sri V. Lakshmanarao Jagatap (Secretary, Divine Life Society, 664|5-B, Basaveswara Road, Fort, Mysore) in organizing the Conference.

SWAMI CHIDANANDA

Sri Swami Chidananda, who has been deputed by the Headquarters of the Divine Life Society to further the dissemination of India's ancient spiritual culture in the Western countries, arrived in Los Angeles on February 7, from Milwaukee, Wis. He will continue his lecture programme now in the Western seaboard of America, and is expected to visit San Francisco and Vancouver in the coming months. His permanent address in the USA is care of Mr and Mrs Josef Coanda, 607 College Avenue, South Milwaukee, Wisconsin.

FOREIGN LANGUAGE TRANSLATIONS

GERMAN: The Sivananda Yoga Institute in Hamburg, (Kielortalle 9), West Germany, has brought out the German editions of Sri Swami Sivananda's *What Becomes of the Soul After Death (Was wird aus der Seele nach dem Tode)*, and a compilation of his writings, entitled *Sivananda Yoga*. These two books have been translated into German by the Director of the Sivananda Yoga Institute, Sri Narayan W. Saraf, who is now on a world tour, disseminating the knowledge of Yoga and Vedanta, as taught by Sri Swami Sivananda.

YUGOSLAVIC: Sri Marija Rzeczycka, of Zagreb, Yugoslavia, has translated into Yugoslavic Sri Swami Sivananda's commentaries on *Ananda Lahari*, and a compilation of his writings, entitled *Essence of Yoga*.

'ESSENCE OF YOGA' IN ORIYA

The Oriya edition of *Essence of Yoga* is now available, at Rs. 2 per copy, from Sri M.M. Das, Sivananda Sahityaghar, P.O. Bodhpur, Dist. Cuttack, and also from City Book Depot, Cuttack 2. It may be recalled that *Essence of Yoga* has already been published in four other regional languages this year, under the auspices of Sivananda Literature Dissemination Committee (please see the previous issue). A few more language editions are expected to be published soon.

LATEST WORKS OF SWAMI SIVANANDA

IN THE HOURS OF COMMUNION is a highly elevating, devotional work, in blank verse, by Sri Swami Sivananda, consisting of prayers to the Lord, prayers to different deities, and songs and thanksgiving in praise of the Lord. This book is a treasure for every devotee. (Re. 2)

YOGA FOR THE MODERN MAN is a pamphlet containing 29 essays on general spiritual topics and simple, practical Sadhana. (Re. 1)

MALAYALAM BULLETIN

A new Malayalam Bulletin, containing the teachings of Sri Swami Sivananda, is being issued every month by the Sivananda Library, at Olavakkot, Kerala. It is entitled *Sivananda Kahalam*.

Sivananda Rehabilitation Home for Leprosy Patients

The Divine Life Society Headquarters hereby acknowledge their full appreciation of the excellent work that is being carried on, since a year and a half, at the Sivananda Rehabilitation Home for Destitute Leprosy Patients, at Kukatpalli, Hyderabad, under the efficient and enterprizing leadership of Sri Kumudini Devi. This Rehabilitation Home came into being with the blessings of Sri Swami Sivanandaji Maharaj, on 21st October, 1958, when, after a simple ceremony, many locally available destitute leprosy patients were received, clothed, fed and allotted rooms which were provided with necessary equipments. Fifty acres of land had been purchased at Kukatpalli village, ten miles away from Hyderabad City, seventeen rooms with kitchen and bathroom attached, were built for the accommodation of 75 patients. A treatment hall with two side rooms was also constructed. The institution was duly registered and a Governing Body formed, with Sri Kumudini Devi as Secretary. Under Section 15 (b) of the Income-Tax Act, the Government have exempted donations to this institution, from Income-Tax.

Since its inception, the Rehabilitation Home has been giving as much help to the destitute leprosy patients in Hyderabad City as is possible within its resources. During the first year of its working, the Rehabilitation Home treated 117 indoor patients, of which 80 were men, 32 women and five children. The able-bodied patients were provided with self-supporting occupation such as spinning, weaving, mat-making, gardening, and poultry and pig rearing. (They cook their own food.) The healthy children of the patients were segregated and sent to orphanages.

The Rehabilitation Home provides such necessary requirements to the patients (besides treatment, and boarding and lodging) as clothing, books, recreation facilities, *etc.* The Medical Officer of the Home is Dr. A. Sham Rao (a retired leprologist of the Government), and the Superintendent Dr. Christian, both of whom are honorary workers. Mrs. Christian issues the rations, visits the patients, and serves them in many other ways, with a rare spirit of dedication. The staff consists of a warden, dressers, nurse, storekeeper, gardener, weaving instructor, *etc.* Except the warden all the others are afflicted with the disease. It is needless to say, Sri Kumudini Devi, who is the originator of the Home, is the moving spirit behind its efficient working. Thanks are also due to Raja Ramdev Rao and Sri Venkat Rao, for supervising the construction of the buildings, and to all those who have helped and encouraged the working of the Rehabilitation Home in various ways. The primary aims of the Home are: (1) To admit infective, non-infective and burnt out cases of leprosy who are destitute in the local area; (2) To advise all non-infective cases and arrange for their treatment at any Leprosy Clinic near their villages; (3) To rehabilitate the infective cases, able-bodied or deformed or burnt out, at the Rehabilitation Home, by getting them interested in self-supporting occupations such as farming, poultry-rearing, cottage industries, *etc.*, with the object of weening them out of their old habit of begging; and (4) To treat and arrest the disease in all early infective cases, and, if possible, to get them employed elsewhere, if able bodied and without deformities.

The Headquarters of the Divine Life Society strongly urge the philanthropic public and all munificent devotees of the Lord to extend their full support and help to Sri Kumudini Devi ('Sivananda Griha,' Begumpet, Hyderabad) to enable the Rehabilitation Home to do maximum service to leprosy patients.

Sayings of Sivananda in Danish

(Issued by the Sivananda School of Yoga, Copenhagen)

299. Afholdenhed forbedrer Hukommelseskraften umaadeligt.

300. Vrede og Vellyst er Tvillinge-Fjender af Fred, Hengivenhed og Visdom.

301. Sindet er en Samling Erindringer om i Gaar og i Forgaars.

302. Karakterkraften er Viljekraften.

303. Lad gode Tanker være Rosenkransen i hvert Sind.

304. Lev Yogi-Livet og udspred den store Lære.

305. Hvemsomhelst, der virkeligger SELVET, opnaar hvadsomhelst, han onsker.

306. Kærligheden til Visdom længes efter Viden som en Helbredelse for Uvidenheden, der klæber sig til ham.

307. Hold altid Skelneevnens Lys klart.

308. BRAHMAN afslorer sig selv, naar den spærrende Uvidenhed er fjernet.

309. Aandelig Vækkelse er fuldstændig Oplevelse af Fuldstændighed.

310. Det noget, der endnu er ud over Videnskabsmandens Opdagelse, er GUD.

311. MUKTI er en Havn med stedsevarende Fred.

312. Naar du skaber en Forskel, er der Frygt for dig.

313. Vi er alle cet, den ene guddommelige Flamme.

314. Sandheden undgaar Definition som en metafysisk Enhed.

315. Viden er det samme som Kraft.

316. Universet er et Udtryk for den guddommelige Kraft, PARA SHAKTI.

317. JAPA af et hvilketsomhelst MANTR(renser Sindet og faar det til at bevæge sig henimod Gud.

318. Livet er kort. Tiden gaar hurtigt. Udvikl og bed.

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All correspondence regarding the Silver Jubilee Programme should be addressed to:
Sri Swami Paramananda, Secretary, Silver Jubilee Executive Committee,
P.O. Sivanandanagar, Rishikesh, U.P.

Silver Jubilee of the Divine Life Society

The Silver Jubilee of the Divine Life Society will be inaugurated here on Sunday the 3rd April by Sri V.V. Giri, Governor of Uttar Pradesh, at 3 p.m.

As already announced, this will mark the beginning of a two-year long cultural programme, comprising of spiritual conferences to be held at the headquarters once in every month, which will be addressed by eminent leaders and Mahatmas, besides sending batches of senior inmates of the Ashram, well-versed in the Yoga and Vedanta philosophies and practical Yogic exercises, to different parts of the country, for a week or two every month, to hold Yogasan classes in schools and colleges and give discourses on Indian culture and ethical and spiritual principles in general. It is also proposed to include a medical officer in such batches touring the country, so that free medical relief could be rendered to the needy, wherever possible.

The cultural programme of the Silver Jubilee of the Divine Life Society will include holding of regional Divine Life Conferences in various places, deputing our cultural missionaries abroad, and conducting collective Sadhana, *Bhagavat Saptaha*, *Ramayana Katha*, and other forms of *Jnana Yajna* based on the teachings of the *Brahmasutras*, *Upanishads* and *Bhagavadgita*, at the headquarters as well as at outstations. Eye relief camps in different places, each of which will be put under the charge of an eminent eye surgeon, will also form a part of the Silver Jubilee's programme of public service.

We earnestly solicit the co-operation of the public, particularly the members and the Branches of the Divine Life Society and the disciples of Sri Swami Sivanandaji Maharaj, to help us to fix such programmes in outstations and give us their valuable suggestions to that effect. All are invited to participate in the first-week-of-the-month programme at the headquarters, including the inauguration function, after having obtained the permission of the Secretary, Divine Life Society.

The inaugural programme on 3rd April is expected to be attended by, among others, Sir K.S. Krishnan, F.R.S., the eminent scientist, and Sri K. Raghuramaiah, Deputy Defence Minister, and the 1st of May programme is scheduled to be presided over by Sri Ananthasayanam Ayyangar, Speaker of the Lok Sabha.

Secretary, Silver Jubilee Executive Committee. P.O. Sivanandanagar, Rishikesh, U.P.

41st All-India Yoga-Vedanta Conference

The 41st All-India Yoga-Vedanta Conference will coincide with the inaugural programme of the Silver Jubilee of the Divine Life Society, and will begin on 2nd April and conclude on 5th April, the Ramanavami Day. As usual, the programme of the four days will consist of: common prayers, Japa and meditation from 4.30 a.m. to 6.00 a.m.; Asana class from 6.00 a.m. to 6.45 a.m.; discourses on the different branches of Yoga from 9.00 a.m. to 11.00 a.m.; Mantra-writing from 3.30 p.m. to 4.00 p.m.; the second session of discourses on the different branches of Yoga from 4.00 p.m. to 6.00 p.m.; and general Satsanga, consisting of devotional music, prayers and lectures on spiritual topics, from 7.30 p.m. to 10.30 p.m.

The 24th Annual General Body Meeting of the Divine Life Society will be held on 2nd April to participate in which we invite the members and the representatives of the Branches of the Divine Life Society. We also request them as well as all other devotees to attend the 41st All-India Yoga-Vedanta Conference, after having obtained the permission of the Secretary, Divine Life Society.

Voluntary contribution towards the inauguration of the Silver Jubilee, as also for holding the 41st All-India Yoga-Vedanta Conference will be thankfully accepted by:

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

THE DIVINE LIFE MAGAZINE

Statement about the ownership and other particulars of *The Divine Life* monthly magazine:

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6. *Names and addresses of individuals who own the periodical and partners or shareholders holding more than one per cent of the total capital*: The ownership of *The Divine Life* magazine is vested in the Divine Life Trust, Sivanandashram, P.O. Sivanandanagar, Rishikesh, U.P.

I, Shivaprem, hereby declare that the particulars given above are true.

1st *March* 1960 *Sd. Shivaprem*

IMPORTANT NOTICE

1. We would like to remind our readers abroad, once again, that foreign currency notes on no account should be enclosed with letters, when they wish to send donations to any of the departments of the Divine Life Society or to Swami Sivanandaji, or to subscribe to any of the magazines issued from Sivanandanagar, including *The Divine Life*. Foreign currency is prohibited to be imported to India without a permit of the Reserve Bank, and, if sent through post, which is illegal, is likely to be confiscated by the customs authorities. Our subscribers abroad should send their subscriptions preferably through International Postal Coupons or British Postal Orders, and, in the case of larger amounts, through cheque, or bank draft, or international money order.

2. All contributions should be sent either directly to Sri Swami Sivanandaji, or to the Secretary of the Divine Life Society, and not in the name of any office-bearer of the institution (excluding the Founder-President, of course).

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

CONSTRUCTION OF 'KUTIR' AT SIVANANDANAGAR

From the nucleus of the four-room *Ananda Kutir*, where Sri Swami Sivanandaji Maharaj inaugurated the Divine Life Society 25 years ago, Sivanandanagar has now grown into a world-wide organization of dynamic spiritual activities, with numerous departments and residential quarters, where students of Yoga from various parts of India and the world at large pursue their respective paths of evolution under expert guidance, and live in the saintly company of Sri Swami Sivanandaji Maharaj. Many spiritual seekers, who spend their holidays at Sivanandanagar and some of whom who have settled down here after retirement, have built their residential quarters in their own names or in the memory of their relations. Anyone is welcome to construct here their rooms (a single room costs Rs. 2,500) and extend their home into the spiritual abode of Sri Gurudev. Details for construction of rooms have been published in the July 1958 issue of *The Divine Life*, and could be obtained from the Secretary, Divine Life Society.

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